

By losing our trade abroad, it being cast into the hand of strangers.  
We lose our season for tillage and husbandry, which must of necessity introduce a famine;  
and famine doth but usher in a Pestilence: And Warre, Famine, and Pestilence are the three  
great and fearfull judgements of God upon a Nation.

Nothing can redeeme us out of our calamities, but peace with truth, and to set up the refor-  
mation of Religion. And then by good lawes, as ye have already happily begunne, to amend  
what is or hath beene amisse.

We beseech you therefore still to lay aside your affections, and in your judgements to pro-  
vide for us, and for your selves, and for the honour of our Religion, the peace of our con-  
sciences, the preservation of our lives and estates, and for the salvation of our poore soules,  
to have pity upon us, binde up our bleeding wounds, cure the distractions of the time, and  
make up the breaches betweene the King and people, occasioned onely by a mis-under-  
standing.

And if these our *Petitions*, or *Complaints*, or *Remonstrances* (call them what you will) may  
still prevaile with you, we doubt not but that the Lord of his grace and goodnesse will bee in-  
treated to doe good for England in his due time, that neither the present age, nor the ages to  
come, may to the shame of this Nation, have cause to remember what hath happened here  
in this last and worst age of the world.

But if all this, and all which in your great judgements ye can adde unto it, shall not move  
the evill affected of the Land; we doe and shall protest to all the world, that with the hazard  
of our lives and fortunes, and of all we can call ours; wee shall endeavour to vindicate our  
selves from these inhumane courses. *Sed meliora speramus.* We hope for better things.

And we shall incessantly pray to God to perfect our hopes, by blessing your Counsels.

FINIS.



A Brief and Easie *N<sup>o</sup> 13.*  
**EXPLANATION**  
OF THE  
**SHORTER CATECHISM,**

*Presented*  
By the Assembly of Divines  
at *Westminster*, to both Houses of  
**PARLIAMENT:**

*And*  
By them Approved.

**Wherein the meanest Ca-**  
pacities may in a speedy and easie  
way be brought to understand the  
Principles of **RELIGION.**

---

*In imitation of a Catechism formerly Publi-*  
*shed by M<sup>r</sup> HERB. PALMER, B.D. and*  
*late Master of Queens Colledg...*

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By **JO. WALLIS**, Minister of the Gospel.

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*The third Edition.*

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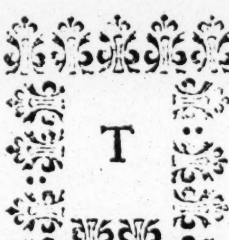




## To the R E A D E R.

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Christian Reader,

 **T**hou hast here presented to thee a brief Explanation of the Shorter Catechisme, composed by the Assembly of Divines at Westminster, and by them presented to both Houses of Parliament: Which being in a method somewhat unusuall, I thought it requisite to give thee this brief account of it.

Thou hast seen perhaps a Catechisme, heretofore published in a like form, by that Godly, Learned and Reverend Divine, now with God, M. Herbert Palmer: Which form, though somewhat unusuall, was apprehended by him as very usefull, and was accordingly entertained with great approbation. It was his earnest desire (as is well known) that the Assemblies Catechisme (intended for publick use) should be published in a like form, either by themselves, or (at least) by some private hand; and was fully resolved to have done it himself, had God afforded him life to see that Catechisme fully finished. For which cause, together with that intimate acquaintance I had with him, I was the rather perswaded to undertake that wherein he was by death prevented, as well to accomplish his desires, as to gratifie those, who from the use of it may receive benefite.

The Questions and Answers of the Assemblies Catechisme (together with the Texts of Scripture by them annexed for the proofs of it) I have preserved intire without any variation. In composing whercof the Assembly was carefull that all the Answers might be intire sentences of themselves, without depending for their sense upon the foregoing Question, being indeed so many distinct Aphorismes, containing briefly the grounds of Christian Religion: so that the learner is not necessitated to charge his memory with the Question, that he may understand the Answer: nor is there the like danger, as in many other Catechismes.



## TO THE READER.

of confounding their understandings by misapplying the Answer to a wrong Question. Their Questions also are so framed, that any one of them may be asked singly and distinctly, without dependance on the Question foregoing.

That which I have done in it, is only the adding of those shorter Questions, which are answered by Yes, or No, standing directly opposite to them, whereby severall particulars of the larger Answer are distinctly pointed to, and briefly explained to the apprehension of weak capacities, which they would be apt either not to observe, or not to understand, if they did onely learn that large Answer by rote. All which is done without charging the learners memory; for to answer these short Questions, is not so much an exercise of the memory, as of the judgement, being able to distinguish between the truth and falshood, assenting to the one, and denying the other; Yea the memory is much helped by it, there being nothing in the generall Answer, but what they are put in mind of, by some of the Questions. In the use of it, especially for weak capacities, the Instructor may first rehearse the main Question, without expecting a present Answer thereunto till he have asked all the shorter Questions belonging to it, and received Answers to them; then repeating the main Question, the learner will be the better able to give the generall Answer to the whole, when he hath already assented to all of it by parts. Yet the judicious instructor is not so limited, but that if need be, he may vary from it, either in method or matter, by addition, omission, or alteration, as he sees occasion. If thou receive any good from these endeavours, let God have the glory, and he shall have his end, Who is,

Thine in Christ Jesus,

J. B.

# A brief Explanation of the shorter CATECHISM, Presented by the Assembly of Divines at *Westminster*, to both Houses of PARLIAMENT.

Quest. I.

**W**hat is the chief end of man?  
Is it to seek himself or to make himself great?

Or, To enjoy the profits or pleasures of the world?

Or, Is it to glorifie God, and enjoy him for ever?

2 Q. What rule hath God given to direct us how we may glorifie and enjoy him?

Can we receive sufficient direction from our own wisdom, or the light of nature?

Or, From Gods works of creation and providence only?

Or, Is the word of God the only rule?

Or, Must we daily expect new revelations from heaven?

Is that the word of God which is contained in the Scriptures of the Old and New Testament?

Or, Somewhat else?

3 Q. What do the Scriptures principally teach?

Do they teach us what man is to believe concerning God?

No

No

Yes

No

No

Yes

No

Yes

No

Yes

A. Mans chief end is to glorifie God *a*, & to enjoy him for ever. *a* 1 Cor. 10. 31. Ro. 11. 36. *b* Ps. 37. 24. to the end.

2 A. The word of God, which is contained in the Books of the Old and New Testament *c*, is the only rule to direct us how wee may glorifie and enjoy him *d*. *c* 2 Tim. 3. 16. Eph. 2. 20. *d* 1 Ioh. 1. 2, 3, 4.

3 A. The Scriptures principally teach what man is to believe concer-

2 *A brief Explanation of*  
*And, What duetie G O D requires of*  
*man ?*

4. Q. *What is God.*

Hath God a body or bodily parts ?

Or, Is he a spirit without body or bodily parts ;

Is God infinite in being ?

Without any bounds of place , time , or  
 perfection ?

Or, is he finite as all creatures are ?

Is God eternall in being , without either  
 beginning or ending ?

Or, Had he a beginning as all creatures have ?

And, Shall he never have an end ?

Is God unchangeable ?

Or, Is he subject to change as creatures are ?

Is God infinite in wisdom ?

Knowing all things ?

And, doing all things wisely ?

Or, Can there be somewhat which hee  
 knows not ?

Or, Doth he want wisdom in some things ?

Or, At sometimes ?

Is God Almighty or infinite in power ?

Is he able to do all things ?

Or, Is somewhat too hard for him ?

Is God infinite in holinesse ?

Or, Is there any sin in him ?

Or, Doth he allow any to sin.

Is God infinite in justice ?

Is he just in all things and at all times ?

Or, Is there any injustice or unrighteous-  
 nesse in him ?

Is God infinite in goodnesse ?

Is he good in himself ?

Yes  
 ning God,  
 what du  
 God requi  
 of man.

e 2 Tim.

No 13. & 3 10

Yes 4. A. Go

Yes is a Spirit

Yes infinite

No ternall

No unchange

Yes able

No being

No dom

Yes wer

No lines

Yes nesse

Yes truth

No f Job. 1. 2

No g Job. 11.

No 8, 9. h P

Yes 2. i 1. m.

Yes 17. k Ex

No 14. l P

Yes 5. m Rev

No 8. n Rev

Yes 4. o Ex

Yes 34. 6, 7.

No

Yes

Yes

*And,* The author of all good in the creature.

Yes

Is God infinite in truth?

Yes

Is it not possible for him to lie?

No

Nor to erre, or be deceived?

No

Is God eternall and unchangeable in all these perfections.

Yes

*And,* Is it impossible for him to be otherwise?

Yes

Is God a Spirit infinite, eternall, and unchangeable in his being?

Yes

*And,* Is he infinite, eternall and unchangeable in his wilddom?

Yes

*And,* In his power?

Yes

*And,* In his holinesse?

Yes

*And,* In his justice?

Yes

*And,* In his goodnesse?

Yes

*And,* In his truth?

Yes

5 Q. *Are there more Gods then one?*

Were not those gods, which the heathen worshipped as gods.

No

Is the living and true God the onely God?

Yes

5 A. There is but one on-ly the living and true God p.

p *Deu. 6.4.*

*Ier. 10. 10.*

6 Q. *How many persons are there in the God-head.*

Are there three persons in the Godhead, the Father, the Son, and the holy Ghost?

Yes

Or, Are there more then three?

No

Or, Fewer?

No

Is the Father God?

Yes

Is the Son God?

Yes

Is the holy Ghost God?

Yes

Are there three Gods?

No

Or, Are these three one God?

Yes

Are they the same in substance?

Yes

Or, Divers.

No

Are they equal in power and glory?

Yes

6 A. There are three Persons in the God-head, the Father, the Son, & the holy Ghost, & these are one God, the same in substance, e-

Or.



*A brief Explanation of*

Or, Is one more powerfull then another?

Or, More glorious then another?

7 Q. What are the decrees of God?

Are they his eternall purpose, whereby he hath foreordained whatsoever comes to passe.

Or, Doth somewhat come to pass which God hath not decreed?

Or, Otherwise then he hath decreed?

Are the decrees of God eternall?

Doth God purpose or decree nothing now but what he hath purposed from all eternity?

Do not the alterations in the creatures occasion an alteration in Gods purposes?

Nor proceed from such an alteration?

Or, Hath God from all eternity, by an unchangeable decree, fore-ordained those alterations?

Hath God foreordained all things for his own glory?

Or, Doth something come to passe which doth not serve to his glory?

Or, Which was not intended by him for that end?

Was God moved to make such decrees by any thing, without himself?

Or, Was it meerly according to the counsell of his will.

8 Q. How doth God execute his decrees?

Is the work of creation an execution of Gods Decrees?

And, The works of providence?

Or, Doth God bring to passe somewhat therein, which was not before decreed

9 Q. What

No

No

yes

No

No

yes

No

No

No

yes

yes

No

No

No

yes

yes

yes

No

qual in power and glory?

*Iob. 5.7. Mat. 28.19.*

7 A. The decrees of God are his eternall purpose, according to the counsell of his wil, whereof for his own glory, he hath fore-ordained whatsoever comes to passe

*r Eph. 1.4, 1 Rom. 9. 22, 23*

8. A. God executeth his decrees in the works of creation and providence.

9 Q

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9 Q. What is the work of crea-

Is it Gods making all things of nothing, in the space of six dayes?

Or, Was there somewhat which God made not, of which other things were made?

Doth God make all things by the word of his power, without the use of instruments?

Did God create any thing inuail or amisse?

Or, Was all very good?

10. Q. How did God create man?

Did God create man both male and female after his own image?

In knowledge, righteousness and holinesse?

And, Had he dominion over the creatures.

11 Q. What are Gods works of providence?

Doth God preserve and govern all his creatures?

And, All their actions?

Or, Is there somewhat which standeth not in need of his preservation?

Or, Which is exempt from his government?

Is God most holy, wise, and powerfull in all his acts of providence?

Or, Is there any want of holines therein?

Or, Want of wisdom.

Or, Of power.

9 A. The work of creation is Gods making all things of nothing, by the word of his power in the space of six dayes, and all very good. *(Gen. 1. Heb. 11.3.)*

10 A. God created man male and female after his own image, in Knowledge, righteousness and holines, with dominion over the creatures. *(Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24.)*

11. A. Gods works of providence are, his most holy, wise, & powerful preserving, and governing his creatures and their actions.

u *Psa. 147. 17. x Psa. 104. 24. Isa. 28. 29. y Heb. 1. 3. z Psa. 103. 19 Mat. 10. 29, 30. 31.*

12. Q. What special act of Providence did God exercise toward man, in the estate wherein he was created.

Did God enter into a covenant of life with man?

Upon condition of perfect obedience?

Or, Absolutely without any condition.

Had he liberty to eat of the tree of knowledge of good and evil?

Or Was he forbidden to eat of it?

And, that upon pain of death?

13. Q. Did our first parents continue in the state wherein they were created?

Or, Did they fall from it by sinning against God?

Were they not confirmed in innocency?

Were they forced to sin?

Or, Were they left to the freedom of their own wills?

14. Q. What is sin?

Is any transgression of Gods Law a sin?

Ans, Any want of conformity to it?

Even in the smallest matters?

Or, Only some grosse transgressions?

15. Q. What was the sin whereby our first parents fell from the estate wherein they were created?

Was it their eating the forbidden fruit?

12. A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good & evil upon pain of death. 2. Gal. 3. 12. Gen. 2. 17.

13. A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. 2. a. Gen. 3. 6, 7, 8, 19. Eccl. 7. 29.

14. A. Sin is any want of conformity unto, or transgression of the law of God. b. 1. Job. 3. 4.

15. A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden

16. Q. Did all mankind fall in Adams first transgression?

Did Christ fall as well as others?

Or, Those that descended from Adam by ordinary generation?

Did they all sin with Adam in his first transgression?

And, Fell with him therein?

Was the Covenant made with Adam for his posterity as well as himself?

Or, For himself only?

17. Q. Into what estate did the fall bring mankind?

Into an estate of sin?

And, Of misery?

18. Q. Wherein consists the sinfulness of that estate wherinto man fell?

Is man guilty of Adams first sin?

And, Doth he want originall righteousness?

Or, Doth man still retain that righteousness wherein he was created?

Is there a corruption of his whole nature?

Or, Is some part undefiled?

Is this that which is commonly called originall sin?

Do all actuall transgressions proceed from it?

And, Are they part of the sinfulness of mans condition?

19. Q. What is the misery of that estate wherinto man fell?

16 A. The covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, fell with him in his first transgression d. d Gen. 2. 16, 17.

Ro. 5. 12. 1 Cor. 15. 21, 22

17 A. The fall broght mankind into an estate of sin and misery e. e Rom. 5. 12.

18 A. The sinfulness of that estate wherin to man fel, consists in the guilt of Adams first sin, the want of originall righteousness, & the corruption of his whole nature, which is comonly called originall sin, together with all actuall transgressions which proceed from it f. f Ro. 5. 12, 19. Ro. 5. 10 to 20. Eph. 2. 1, 2 3. 1 a.

1. 14, 15, Mat. 15. 19.

19 A. All mankind by

No

Yes

Yes

No

Yes



Have all mankind by their fall  
lost communion with God?

And, Are they under his wrath  
and curse?

Are they made liable to all the  
miseries of this life?

And, To death it self?

Doth death put an end to all  
their misery?

Or, Are they liable to the pains  
of hell for ever?

20. Q. Did God leave all mankind  
to perish in the estate of sin and misery?

Or, Doth he deliver all man-  
kinde out of it?

Or, Hath he elected some to  
everlasting life?

From all eternity?

And, Was it out of his meere  
good pleasure?

Or, Because of something fore-  
seen in them, moving him there-  
unto?

Doth God deliver them out of  
the estate of sin and misery, and  
bring them into an estate of sal-  
vation?

Are they thus delivered and  
saved by the first covenant (which  
was a covenant of works) upon  
their perfect obedience?

Or, Did God enter into a cove-  
nant of grace to deliver and save  
them by a Redeemer?

21. Q. Who is the Redeemer of  
Gods elect?

Yes

Yes

Yes

Yes

No

Yes

No

Yes

Yes

Yes

No

Yes

No

Yes

their fal lost commu-  
nion with God *g*, are  
under his wrath and  
curse *b*, & so made li-  
able to all miseries in  
this life, to death it  
self, & to the pains of  
hell for ever *i.g* Gen.  
3. 8. 10. *h* Eph. 2. 2,  
3. Gal. 3. 10. *i* Lam.  
3. 39. Rom. 6. 23.  
Mat. 25. 41, 46.

20 A. God having  
out of his meere good  
pleasure from all e-  
ternity elected some  
to everlasting life *k*,  
did enter into a co-  
venant of grace, to  
deliver them out of  
the estate of sin and  
misery, and to bring  
them into an estate  
of salvation by *l*  
Redeemer *l. k* Eph.  
1. 4. 1 Rom. 3. 20,  
21, 22. Gal. 3. 21.  
22.

21 A. The only Re-  
deemer of Gods elect

*the Assemblies shorter Catechism.*

9

Is the Lord Jesus Christ the only Redeemer of Gods elect?

Yes

Or, Is there any other Redeemer?

No

Is not he the eternall Son of God?

Yes

And, Did he become man?

Yes

Is he both God and man?

Yes

Are these two distinct natures in Christ?

Yes

And, Two distinct persons?

No

Or, Two distinct natures, and one person?

Yes

And, Doth he continue so to be for ever?

Yes

Q. How did Christ, being the Son of God become man?

A. Christ the Son of God became man, by taking to himself a true body & a reasonable soul.

Yes

Or, Had he a body without a soul?

No

Or, A soul without a body?

No

Was he conceived and born in an ordinary way as others are?

No

Or, Was he conceived by the Holy Ghost in the womb of the Virgin Mary, and born of her?

Yes

Was he conceived and born without sin?

Yes

Or, Was he conceived and born in sin as others are?

No

Q. What Offices doth Christ execute as our Redeemer?

Doth he execute the office of a Prophet?

Yes

And of a Priest?

Yes

And of a King?

Yes

is the Lord Iesus Christ

m, who being the eter-

nal Son of God, became

man n, and so was and

continues to be God &

man in two distinct na-

tures, & one person for

ever o. m. 1 Tim. 2. 5, 6,

n 1o. 1. 14. Gal. 4. 4. o Ro.

9. 5. Luke 1. 35. Col. 2.

9. Heb. 7. 24. 25.

22 A. Christ the Son

of God became man, by

taking to himself a true

body p, & a reasonable

soul q, being conceived

by the power of the ho-

ly Ghost, in the womb

of the Virgin Mary, &

born of her r, yet with,

out sin s, p Heb. 2. 14, 16

& 1o. 5. q Mat. 26. 38.

r Luke 1. 27. 31, 35, 42.

s Gal. 4. 4.

23 A. Christ as our re-

deemer, executes the

offices of a Prophet, of

a Priest, and of a King,

both in his estate of hu-

*A brief Explanation of*

Did Christ execute these offices in his estate of humiliatiō?

*And*, in his estate of exaltation?

24. *Q.* How doth Christ execute the office of a Prophet?

In revealing to us the will of God for our salvation?

*Or*, Is there any thing necessary for our salvation which he hath not revealed?

Doth he reveale this by his Word and Spirit?

*Or*, Only by his word without the Spirit?

25. *Q.* How doth Christ execute the office of a Priest?

In his once offering himself a sacrifice to satisfie divine justice?

*And*, To reconcile us to God?

*Or*, Was he offered up by some other against his will?

Was he not offered up a sacrifice more then once?

*And*, Is he to be offered up no more?

*Or*, Doth his once offering up himself a sacrifice suffice to satisfie divine justice, and reconcile us to God?

Did not Christ make intercession for us?

*And*, doth he continue so to do?

*Or*, Hath he finished his intercessiō together with his sacrifice

miliation & exaltation

*t* *Act.* 3. 21, 22. *He.* 12. 24

with 2 *Cor.* 13. 33. *Heb.*

5. 5, 6, 7. & 7. 25. *Pf.* 2. 6.

*Isa.* 9. 6, 7. *Mat.* 21. 5.

*Pf.* 2. 8, 9, 10, 11.

24 *A.* Christ executeth

the office of a Prophet

in revealing to us by his

word and Spirit, the will

of God for our salvation

on us, *u* *Io.* 1. 18. 1 *Pe.* 1.

10, 11, 12. *Ioh.* 15. 15. &

20. 31.

25. *A.* Christ executeth

the office of a Priest, in

his once offering up of

himself a sacrifice to sa-

tisfie divine justice

and reconcile us to God

us *y.* \* *Heb.* 9. 14

x *Heb.* 2. 17. *y* *Heb.*

2. 4. 25.

Yes

Yes

Yes

Yes

No

## the Assemblies Shorter Catechism.

And, Is that a part of his Priestly office? **Yes**

26 Q. How doth Christ execute the office of King?

Doth he subdue us to himself?

Or, Do we submit to him meekly of our own accord?

Or, Are we by nature enemies to him?

And, Doth he rule and govern us?

Or, permit us to do what we list?

Or, suffer us to remain rebellious?

Doth he defend us?

And, Restrain all his and our enemies?

And, Conquer them?

Or, Doth he leave us exposed to dangers, and let us shift for our selves?

Or, suffer our enemies to do what they please?

Or leave them unconquered, and suffer them finally to prevail against him?

Or, Against us?

And, are all these parts of his Kingly office?

27. Q. Wherein did Christs Humiliation consist?

Was it any abasing of Christ to be born?

Especially in a low condition?

Was he made under the law?

Or, Exempted from subjection to it?

Was he freed from the miseries of this life?

Or, Did he undergo them?

And, The wrath of God?

Did he suffer death?

An ordinary natural death?

Or, Did he undergo the cursed death of the crosse?

Was he buried?

And, did he rise again immediately?

26. A. Christ

executeth the office of a King

in subduing us to himself *a*,

in ruling *a*, and defending us *b*,

and in restraining & conquering all his and

our enemies *c*.

*z Act. 15. 15, 16*

*a Isai. 33. 22.*

*b Isai. 32. 1, 2.*

*c 1 Cor. 15. 25.*

*Psal. 1. 10.*

27. A. Christs humiliation

consisted in his being born, &

that in a low condition *a*,

made under the law *e*, un-

dergoing the miseries of this

life *f*, the wrath of God *g*, and

the cursed death of the

**Yes**

**No**

**Yes**

**Yes**

**No**

**No**

**Yes**

**Yes**

**Yes**

**No**

**No**

**No**

**No**

**Yes**

**Yes**

**Yes**

**Yes**

**No**

**No**

**Yes**

**Yes**

**Yes**

**No**

**Yes**

**Yes**

**No**



Or, Did he continue under the power of death for a time?

And, Were all these things parts of Christs humiliation?

28. Q. Wherein consisteth Christs exaltation?

Doth he continue still in the grave, and under the power of death?

Or, did he rise again from the dead the third day?

Was he to continue still on the earth after his Resurrection?

Or, Did he ascend up into Heaven?

And, Sit at the right hand of God the Father?

And, Shall he remain there for ever?

Or, Shall he come to judge the world at the last day?

Or, Shall he come again before that time?

And, are all these parts of Christs exaltation?

29. Q. How are we made partakers of the Redemption purchased by Christ?

By the effectuall application of it to us by his holy Spirit?

Or, may it be effectually applied to us without the Spirit?

crossh, in being buried; and continuing under the dominion of death for a time *k, d Luke 2. 7 e Gal. 4. 4. f Heb. 12. 23. 3. Is. 53. 2, 3. g Luk. 22. 44. Mat. 27. 46. h Phi. 2, 8 i 1 Cor. 15. 3. k Act. 24. 25, 26, 27, 31.*

28 A. Christs exaltation consisteth in his rising again from the dead on the 3<sup>d</sup> day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*. *11 Cor. 15. 4. m Mar. 16. 19 n Eph. 1. 20. o, Act. 1. 11. & 17. 31.*

29. A. We are made partakers of the redemption purchased by Christ, by the effectuall application of it to us by his holy Spirit *q. q Tit. 3.*

Or,  
it to w  
30 Q  
to us  
by Chr  
By v  
And,  
Christ  
Or,  
withou

31 Q  
Is it  
Doth  
in con  
An  
Or, B  
who a  
Doth  
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3

Or, Can they be partakers of  
it to whom it is not applied?

30 Q. How doth the Spirit apply  
to us the redemption purchased  
by Christ?

By working faith in us?  
And, Thereby uniting us to  
Christ in our effectual calling?

Or, May all this be done  
without the Spirit?

31 Q. What is effectual calling?  
Is it the work of Gods Spirit.  
Doth the Spirit of God there-  
in convince us of our sin?

And, Of our misery?  
Or, Be those effectually called,  
who are never thus convinced?

Doth he enlighten our minds  
in the knowledge of Christ?

And, Renew our wills?  
Or, Do our minds remain  
as blind, and our wills as per-  
verse as they were before?

Or, Can this be wrought  
without the Spirit?

And, Doth the Spirit by all  
this perswade and inable us to  
embrace Jesus Christ freely  
offered to us in the Gospel?

Or, Do we remain notwith-  
standing all this, unwilling?

Or, Unable?

Or, Can we be thus perswaded  
or enabled without the Spirit?

32 Q. What benefits do they  
that

No

Yes

Yes

No

Yes

Yes

Yes

No

Yes

Yes

No

No

Yes

No

No

No

30. A. The Spirit ap-  
plies to us the redem-  
ption purchased by  
Christ, by working faith  
in us, and thereby uni-  
ting us to Christ in our  
effectual calling. *r Ep.*  
*1. 13, 14. John 6. 37, 39.*  
*Eph. 2. 8. Eph. 3. 17.*  
*1 Cor. 1. 9.*

31. A. Effectual calling  
is the work of Gods  
Spirit, whereby con-  
vincing us of our sin and  
misery, enlightning  
our minds in the know-  
ledge of Christ, and  
renewing our wills, he  
doth perswade & inable  
us to embrace Jesus  
Christ freely offered to  
us in the Gospely. *2 Tim.*  
*1. 9. 2 Thes. 2. 13, 14.*  
*u Act. 2. 37. \* Act. 26. 18*  
*x Ez. 36. 26, 27. y John*  
*6. 44, 45. Phil. 2. 13.*

32 A. They that are  
effectually called, do in

that are effectually called, partake of in this life?

Do they in this life partake of justification?

And, Adoption?

And, Sanctification?

And, The severall benefits which in this life do either accompany, or flow from them?

33. Q. What is Justification?

Doth God therein pardon all our sinnes?

Or, Only some of them?

Or, Be we still accounted guilty?

And, Doth he accept us as righteous in his sight?

For our own merits or satisfaction?

Or, Only for the righteousness of Christ imputed to us, and received by Faith alone?

Or, may we obtain it without faith?

Or, By faith and works together.

And, Is this an act of Gods free grace?

Or, can we merit or deserve it from God?

At least in part?

34 Q. What is adoption?

Are we thereby received into the number of the sons of God?

And, have a right to all their priviledges?

And, Is this an act of Gods free-grace?

this life partake of justification *a*, Adoption *a*, Sanctification, & the severall benefits which in this life do either accompany or flow from them *b*. *1 Rom. 8. 30.* *1 Eph. 1. 5.* *1 Cor. 1. 26. 30.*

33 A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*. *c Rom. 3. 24, 25* and *4. 6, 7, 8.* *d 2 Cor. 5. 19, 21.* *e Rom. 5. 17, 18, 19.* *f Gal. 2. 16. Phil. 3. 9.*

34 A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, & have a right to all the priviledges of the sons of God *h*. *g 1 Ioh. 3. 1.* *h Ioh. 1. 12. Rom. 8. 17.*

35 Q What is sanctification?

Are we thereby renewed after the Image of God?

In the whole man?

Or, Only in some part?

Or, Do we remain unrenewed as before?

And, Are we perfectly sanctified or renewed?

Or, Inabled (by degrees) more and more to die unto sin, and to live unto righteousness?

Are we able of our selves to work this sanctification or renovation?

Or, To merit it at Gods hands.

Or, Is it a work of Gods free grace?

36 Q What are the benefites which in this life do accompany or flow from Justification, Adoption, and Sanctification?

May we in this life have assurance of Gods love?

And, Peace of conscience?

And, Joy in the holy Ghost?

Or, Cannot these be had till after this life?

And, Shall we have in this life increase of grace?

And, Perseverance therein to the end?

And, Do all these benefites accompany or flow from our Justification, Adoption, and Sanctification?

Or, Can those have any of these benefites who are not Justified, Adopted & Sanctified?

35 A. Sanctification

is the work of Gods

free grace *i*, whereby

we are renewed in the

whole man after the

image of God *k*, and

are inabled more and

more to die unto sin,

and live unto righte-

ousnesse *l. i 2 Thes.*

*2. 13. k Ephesians*

*4. 23, 24. 1 Romanes*

*6. 4, 6.*

36 A. The benefites

which in this life do ac-

company or flow from

Justification, Adopti-

on, and Sanctification,

are assurance of Gods

love, peace of con-

science *m*, joy in the

holy Ghost *n*, increase

of grace *o*, and perse-

verance therein to the

end *p. in Rom. 5. 1. 2. 5.*

*n Ro. 14. 17. o Pro. 4. 18.*

*p 1 Job. 5. 13. 1 Per, 1. 5.*

Yes

Yes

No

No

No

Yes

No

No

Yes

Yes

Yes

Yes

Yes

Yes

Yes

Yes

No



37 Q. What benefits do believers receive from Christ at death?

Are their souls at death made perfect in holiness?

yes

Or, Doth some corruption remain in them?

No

And, Do they immediately passe into glory?

yes

Before they be again united to their bodies?

yes

And Do their bodies immediately passe into glory?

No

Or, Rest in their graves till the resurrection?

yes

Are their bodies at death separated from Christ?

No

Or, Be they still united to Christ?

yes

38 Q. What benefits do believers receive from Christ at the resurrection?

Shall they be raised again?

yes

In such a condition as they were before?

No

Or, Shall they be raised in glory?

yes

And, Shall they be openly acknowledged and acquitted in the day of judgement?

Yes

Or, rejected?

No

And, condemned?

No

And, Shall they be made perfectly blessed in the full enjoying of God?

Yes

To all eternity?

Yes

Or, Only for a time?

No

39 Q. What is the duty God requires of man?

Doth he require obedience to his revealed will?

Yes

Or, Is it at our choice whether

37 A. The souls of believers are at their death made perfect in holiness *q*, and do immediately passe into glory *r*, & their bodies being still united to Christ *s*, do rest in their graves *t*, till the resurrection *u*. *q* Heb.

12.23. *r* 2 Co. 5.1,6,8 *Phi*. 1.2,3. *Luk*. 23.43 *1 The*. 4.14. *1 Is*. 57.2 *u* Job 19.26,27.

38 A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment *x*, & made perfectly *y* blessed in full enjoying of God to all eternity *z*. *1 Cor*.

15.43. *x* Mat. 25.23. *Mat*. 10.32. *y* 1 Job. 3.2.1 *Cor*. 13.12.21 *The*. 4.17,18.

39 A. The duty which God requires of man, is obedience to his re-

And, Is Gods revealed wil the  
rule of our obedience?

Yes

vealed wil *a. a Mic.6*  
8. *1 Sam.15.22.*

40 Q. What did God at first re-  
veal to man for the rule of his obe-  
dience?

Yes

40 A. The rule which  
God at first revealed to  
man for his obedience,  
was the morall Law *b.*

Was the morall law given to  
man at first?

No

*b Ro.1.14,15 & 10.5.*

Or, Not till afterwards?

Yes

41 A. The moral law is  
summarily comprehen-  
ded in the x. comman-  
dements *c. c Deu.10.4.*

And Did God reveal that to  
man as the rule of his obedience?

41 Q. Where is the morall law  
summarily comprehended?

Yes

42 A. The sum of the  
ten commandments, is,  
to love the Lord our  
God with all our heart,  
with all our soul, with  
all our strength, and  
with all our mind, and  
our neighbour as our  
selves *d, d Mat.22.37*  
38,39,40.

Is it summarily comprehen-  
ded in the ten Commande-  
ments?

42 Q. What is the sum of the ten  
commandments?

Are we to love the Lord our  
God with all our heart, with all  
our soul, with all our strength,  
and with all our mind?

Yes

And, To love our neighbour  
as our selves?

Yes

And, Is this the sum of the  
ten commandments?

Yes

43 Q. What is the preface to the  
ten Commandments?

43 A. The preface of  
the x. commandments  
is in these words [I am  
the Lord thy God *e,*  
&c.] *e Exod.20 2.*

44 Q. What doth the preface to  
the ten Commandments teach us?

Yes

Doth it teach us that God is  
the Lord?

Yes

And, That he is our God?

Yes

And, That he is our Redeemer?

Or, Can we be redeemed by

44 A. The preface to  
the ten commande-  
ments, teaches us, that  
because God is the  
Lord, and our God

And, That therefore we are bound to keep all his Commandments?

Or, May we, notwithstanding all this, break his Commandments?

Or, At least some of them?

45. Q. Which is the first Commandment?

46. Q. What is required in the first Commandment?

Doth it require us to know God?

Or, May we be safely ignorant of him?

And, Are we to acknowledge him to be the only true God?

And, That there is none other but he?

And, To be our God?

Or, Is it enough to acknowledge him to be God, though we doe not take him to be our God?

And, Are we to worship and glorifie him accordingly?

To love him, fear him, trust in him, and obey him?

As God, and our God?

47. Q. What is forbidden in the first Commandment?

Doth it forbid the denying of the true God to be God?

Or, To be our God?

And, The neglect of worshipping & glorifying him as such?

Or, The giving of that glory and worship to any other,

and Redeemer, therefore we are bound to keep his commandments. f. Luke 4.7. 73. 1 Pet. 1.15, 16. 18, 19.

45. A. The first commandment is [Thou shalt have no other Gods before me. Exod. 20.3.]

46. A. The first commandment requires to know and acknowledge God to be the only true God, our God h. & to worship him and glorifie him accordingly. 1. 1. Ch. 9. Deu. 26. 27. 1. 1. 4. 10. Ps. 29. 2.

47. A. The first commandment forbiddeth the denying k. or not worshipping and glorifying the true God as God l, and our God m, and the giving the worship & glory to

Which is due to him alone?

Or May we give that glory or worship to some others.

Or, Forbear to give it him?

28. Q. What are we specially taught by these words [before me] the first Commandment?

Do we teach us that God who seeth all things, taketh notice of us, of having any other God?

Or, Doth he take no notice of it at all?

And, Is he much displeased with it?

49. Q. Which is the second Commandment?

50. Q. What is required in the second Commandment?

Doth God leave us to worship and serve him in what way or manner we please?

Or, Not to worship him at all?

Or, Hath God appointed any Religious worship and ordinances in his word?

And, Doth this Commandment require us to receive and observe all such?

And, To keep them pure and entire?

Or, May we reject them?

Or, Not observe them?

At least some of them?

Or Suffer them to be polluted?

Or, Corrupted?

Yes

No

No

Yes

Yes

Yes

No

No

Yes

Yes

Yes

No

No

No

No

No

No

ny other which is due to him alone n. k Ps.

14. 1. 1 Ro. 1. 21. m Ps.

81. 10. 11. n Ro. 1. 25, 26.

48. A. These words [before me] in the first commandment teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o Ez. 8. 5. to the end.

49. A. The second Commandment is, [Thou shalt not make unto thee any graven image p, &c.] p Exo. 20. 4, 5, 6.

50. A. The second commandment requireth, the receiving, observing and keeping pure and intire all such religious worship and ordinances, as God hath appointed in his word q. q Dent. 32. 46. Mat. 28. 20. Act. 2. 42.



51. Q. What is forbidden in the second Commandment?

Doth it forbid the worshipping of God by images, or any other way not appointed in his word?

Or, May we worship God by images?

Or, By any other way of our own invention?

52 Q. What are the reasons annexed to the second Commandment?

Hath God a sovereignty over us?

And, A propriety in us?

And, Hath he a zeal to his own worship?

And, Are these reasons why we should not worship him in any other way then what he hath appointed in his word?

53. Q. Which is the third Commandment?

54. Q. What is required in the third Commandment?

Doth it require the holy & reverent use of Gods Names?

Of his Titles?

And, Of his attributes?

And, Of his ordinances?

Of his word?

And, Of his works?

Or, May any of these be used in

51 A. The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his word. *1. Deut. 4. 15, 16, 17, 18, 19. 1 Ex. 32. 5, 8.*

52 A. The reasons annexed to the second Commandment are, Gods sovereignty over us, his propriety in us, and the zeal he hath to his owne worship. *1. Psalm 96. 2, 3, 6. 2. Psalm 45. 11. 3. Exodus 34. 13, 14.*

53 A. The 3<sup>d</sup> commandment is, [Thou shalt not take the name of the Lord thy God in vain &c.] *x Exod. 20. 7.*

54. A. The third commandment requireth the holy and reverent use of Gods names, titles, attributes, Ordinances, word, and works. *y Mat. 6. 9. Deut. 28. 58. z. Psal. 68. 4. a. Rev.*

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in an unholy and irreverent manner?

55 Q. *What is forbidden in the third Commandment?*

Doth it forbid all prophaning any thing whereby God makes himself known?

And, All abusing thereof?

56 Q. *What is the reason annexed to the third Commandment?*

Is it because the Lord our God wil not suffer the breakers of this Commandment to escape his righteous judgment.

Do they not sometimes escape punishment from men?

And, May they not likewise escape Gods righteous judgements?

57 Q. *Which is the fourth Commandment?*

58 Q. *What is required in the fourth Commandment?*

Doth it require the keeping holy to God such set time as he hath appointed in his word?

Hath God expressly appointed one whole day in seven, to be a holy Sabbath to himself.

No

Yes

Yes

Yes

Yes

No

Yes

Yes

3,4. b *Mal.* 1. 11. 14.

c *Psf.* 138. 1, 2. d *Iob* 36. 24.

55 A. The 3<sup>d</sup> commandment forbiddeth all prophaning or abusing of any thing whereby God makes himself known e. e *Mal.* 6. 7, 12. and 2. 2. and 3. 14.

56 A. The reason annexed to the 3<sup>d</sup> commandment is, that hower the breakers of this commandment may escape punishment from men, yet the Lord our God wil not suffer them to escape his righteous judgements f.

f 1 *Sam.* 2. 12, 17, 22, 29. 1 *Sam.* 3. 13. *Deu.* 28. 58. 59

57 A. The 4<sup>th</sup> commandment is, [*Remember the Sabbath day to keep it holy: Six days g, &c.*] g *Exod.* 20. 8, 9, 10, 11.

58 A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in

Or, Hath he left it to us to keep what time we please?

59 Q Which day of the seven hath God appointed to be the weekly Sabbath?

Did God at first appoint the seventh day of the week to be the weekly Sabbath?

And, Was this to be observed from the beginning of the world, to the resurrection of Christ?

And, It is to be observed still.

Or, The first day of the week ever since?

And, Is that to continue to the end of the world?

Is this the Christian Sabbath.

60 Q. How is the Sabbath to be sanctified?

Is it enough to rest some part of that day?

Or, Must we rest all the day?

Even from such worldly employments and recreations as are lawfull on other dayes?

Or, From such things only as are at all times sinfull?

Are not works of necessity & mercy to be done that day?

And, May we spend the rest of the time idly?

Or, Must we spend the whole time in the publick and privat exercise of Gods worship, except so much as is to be taken up in the works of necessity and mercy?

No

Yes

Yes

No

Yes

Yes

Yes

No

Yes

Yes

No

Yes

No

Yes

seven, to be a holy Sabbath to himselfe *h.*  
*h* *Deu.* 5. 12, 13, 14.

59 A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath *i.*  
*i* *Gen.* 2. 2, 3. *1 Cor.* 16. 1, 2. *Act.* 20. 7.

60 A. The Sabbath is to be sanctified by a holy resting that day *k.* even from such worldly employments and recreations as are lawful on other days *l,* and spending the whole time in the publick and private exercises of Gods worship *m* except so much time as is to be taken up in the works of necessity and mercy *n.* *k* *Ex.* 20. 8, 10. *l* *Exod.* 16. 25, 26, 27, 28. *Neb.* 13. 15, 16, 17, 18, 19

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Or, May we when we have spent some time in publick worship, spend the rest how we please?

61 Q. What is forbidden in the fourth Commandment?

Doth it forbid the omission of the duties required?

And, The carelesse performance of them?

And, The profaning of the day by idlenesse?

Or, By doing that which is in it self sinfull?

Or, By unnecessary thoughts, words and works about worldly employments and recreation?

62 Q. What are the reasons annexed to the fourth Commandment?

Is not Gods allowing us six dayes of the week for our employments, the reason why we should the rather keep a seventh day holy to him?

And, Doth not God challenge a speciall propriety therein?

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy?

63 Q. Which is the fifth Commandment?

21, 22. *m* Lu. 4. 16. Act.

20. 7. *P* sal. 92. title. *Is*. 66.

23. *n* Mat. 12. 1. 10 13.

61 A. The 4<sup>th</sup> commandment forbiddeth the omission or carelesse performance of the duties required, & the profaning the day by idlenesse *p*, or doing that which is in it self sinfull *q*, or by unnecessary thoughts, words or works about our callings and recreations *r*. *o* Eze. 22. 26

Yes

Yes

Yes

Yes

Yes

Yes

Amo. 8. 5. Mal. 1. 13. *p* Act.

20. 7, 9. *q* Eze. 23. 38. *r* Jer

24. 25, 26. *Isa*. 58. 13.

62 A. The reasons annexed to the fourth commandment, are Gods allowing us six dayes of the week for our own

Yes

Yes

Yes

Yes

Yes

Yes

Yes

Yes



64. Q. What is required in the fifth Commandment?

Doth it require the preserving the honour which belongeth to every one in their severall places and relations?

As superiours, inferiours, or equals?

Or, Only the honour due to our naturall parents?

Or, Only to our superiours?

And, Doth it require the performing all duties so belonging to them?

65. Q. What is forbidden in the fifth Commandment?

Doth it forbid the neglect of the honour and duty which belongeth to every one in their severall places and relations?

And, Doing any thing against it?

Or, May we reproach or disgrace our superiours?

Or, Unduly oppose and resist them?

Or, Disobey their lawfull commands?

Or, May we carry our selves proudly and scornfully towards our equals?

Or, Inferiours?

66. Q. What is the reason annexed to the fifth Commandment?

Is there a promise of long

Yes

Yes

No

No

Yes

Yes

Yes

No

No

No

No

No

64 A. The fifth commandment requireth the preserving the honour and performing the duties belonging to every one in their severall places and relations, as superiours \*, inferiours x, equals y. \* Ephes. 5. 21. x 1 Pet. 2. 17. y Ro. 12. 20.

65 A. The fifth commandment forbiddeth the neglecting of or doing any thing against the honour and duty which belongeth to every one in their severall places and relations z.

z Mat. 15. 4, 6. Exod. 34. 2, 3, 4. Rom. 13. 8.

66 A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far

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ting of

life and prosperity to all such as keep this Commandment?

And, Are we to understand this (and other such promises of temporall mercies) without limitation?

Or, Onely as it shall serve for Gods glory and their own good?

67. Q. Which is the sixth Commandment?

68. Q. What is required in the sixth commandment?

Doth it require all lawfull endeavours to preserve our own life?

And, To preserve the life of others?

Or, is it sufficient that we do not take it away?

Or, May we use any unlawfull means to preserve it?

69. Q. What is forbidden in the sixth Commandment?

Doth it forbid the taking away of our own life?

And, the taking away of our neighbours life unjustly?

And, Whatsoever tendeth thereunto?

Or, Doth it allow hatred and malice?

Or, Rash and immoderate anger?

Or, Reproaches and injuries which do not actually take away life?

And, Doth it forbid all putting of malefactors to death by

Yes as it shall serve for Gods glory and their own good) to all such as keep this commandment, a. a Dent. 5. 16. Eph. 6. 2, 3.

Yes 67 A. The sixth commandment is, [Thou shalt not kill b] b Ex. 20. 13.

68 A. The sixth commandment requireth all lawful endeavours to preserve our own life c, and the life of others d. c Eph. 5. 28 29. d 1 Kin. 18. 4.

No 69 A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto e. e Acts 16. 28. Gen. 9. 6.

No

No

Or, All taking away the lives of men in a lawfull war or necessary defence?

70 Q. Which is the seventh Commandement?

71 Q. What is required in the seventh Commandement?

Doth it require the preservation of our own chastity?

And, The chastity of our neighbours?

And, This in heart, speech, and behaviour?

Or, Is it sufficient to avoid gross acts of uncleanness?

72 Q. What is forbidden in the seventh Commandement?

Doth it forbid all unchaste thoughts, words and actions?

Or, Doth it allow unchaste and wanton thoughts?

Or, Lascivious and wanton words?

Or, Gestures?

73 Q. Which is the eighth Commandement?

74 Q. What is required in the eighth Commandement?

Doth it require the lawfull procuring and furthering of our own wealth and outward estate?

And, The wealth and outward estate of others?

Or, Is it sufficient to look to our selves only, without regar-

No

70 A. The 7th commandment is, [Thou shalt not commit adultery] f Ex. 20. 14

Yes

Yes

Yes

No

Yes

No

No

No

71 A. The 7th commandment requireth the preservation of our own and our neighbours chastity in heart, speech & behaviour g 1 Cor. 7. 2. 3. 5. 34. 36. Col. 4. 6. Eph. 5. 3. 4.

72 A. The 7th commandment forbiddeth all unchaste thoughts, words and actions h, h Mat. 15. 19. & 5. 28 Eph. 5. 3. 4.

73 A. The eighth Commandement is, [Thou shalt not steal.] i Ex. 20. 15.

74 A. The eighth Commandement requireth the lawfull procuring and furthering the wealth & outward estate of our selves and others k

Yes

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May we be altogether careless of either?

No

May we use any sinfull or lawfull way to procure wealth for ourselves or others?

No

Q. What is forbidden in the 8th Commandment?

Doth it forbid whatsoever doth may unjustly hinder our own wealth or outward estate?

Yes

The wealth and outward estate of our neighbour?

Yes

May we unjustly prejudice others to enrich our selves?

No

Q. Which is the ninth Commandment?

Q. What is required in the 9th Commandment?

Doth it require the maintaining and promoting of truth between man and man?

Yes

And, Of our own and our neighbours good name?

Yes

Especially in witnesse bearing?

Yes

Or is it enough to seek our own credit, though with prejudice to truth, or the good name of others?

No

Or May we be careless of either?

No

Q. What is forbidden in the 9th Commandment?

Doth it forbid whatsoever is prejudiciall to truth?

Yes

And, Whatsoever is injurious to our own or our neighbours good name?

Yes

k Gen. 30.30. 1 Tim.

5.8. Lev. 25.35. Deu.

22.1,2,3,4,5. Exo. 23

45. Gen. 47. 14.20.

75 A. The 8th commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbours wealth or outward estate l. 1 Pro.

21.17. & 23.20,21.& 28.19. Eph. 4.28.

76 A. The 9th commandment is, [Thou shalt not bear false witness m &c.] m Ex. 20.16.

77 A. The ninth commandment requireth the maintaining & promoting of truth between man & man n, and of our own & our neighbours good name o especially in witnesse bearing p, n Zac. 8.16

03 Joh 12 p Fr. 14.5,25

78 A. The ninth commandment forbiddeth whatsoever is prejudiciall to truth, or



Is it not lawful sometimes to lie?  
At least in smaller matters?  
Or, For our own or others advantage?

Or, For the preservation of our selves or others?

Or, For a good end;

79 Q. Which is the tenth Commandement?

80 Q. What is required in the tenth Commandement?

Doth it require full contentment with our own condition?

Without the least motions or inclinations to the contrary?

Or, Is it enough, that we do not use unlawful means to alter it?

And, Must we have a right and charitable frame toward our neighbour, and all that is his?

Rejoycing in anothers good as our own?

And, Sympathizing with others in affliction?

Or, Is it enough that we do not outwardly wrong them in any thing?

81 Q. What is forbidden in the tenth Commandement?

Doth it forbid all discontentment with our own estate?

Although but in the least motions or inclinations of the heart?

And, Envyng or grieving at the good of our neighbour?

And, All inordinate motions

No injurious to our own.  
No or our neighbours good name 9. 4 1 Sam. 17.28. Lev. 19. 15.3.

No 79 A. The tenth Commandement is, [Thou shalt not covet thy neighbours house, &c.] 1 Ex. 20 17.

Yes 80 A. The Tenth Commandement requireth full contentment with our own condition, and a right and charital frame of spirit toward our neighbour, and all that is his, Heb. 13. 5. 1 Tim. 6. 6. 1 Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4,5,6,7.

No 81 A. The tenth commandment forbidder all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to any thing

ons and affections to any thing  
that is his ?

May we wish his hurt ?

Nor covet to have any thing  
that is his.

82 Q. Is any man able perfectly  
to keep the Commandments of God ?

Was not Adam able before  
his fall ?

Is no meer man since the fall  
able in this life perfectly to keep  
them ?

Was not Christ able to do it  
in this life ?

And, Was not he meer man ?

Or, Was he God as well as man ?

Shal not the glorified Saints in  
heaven be able perfectly to keep  
the Commandments of God ?

And, Not in this life ?

But do they daily break them  
in thought, word and deed ?

83 Q. Are all transgressions of  
the Law equally hainous ?

Or, Are some sins more hai-  
nous in the sight of God then  
others ?

Are some sins in themselves  
more hainous then others ?

And, Are some sins made more  
hainous, by reason of severall ag-  
gravations, then otherwise they  
would be ?

84 Q. What doth every sinne  
deserve ?

Doth every sin deserve Gods  
wrath and curse ?

Yes

No

No

Yes

No

Yes

No

Yes

Yes

No

Yes

Yes

Yes

Yes

Yes

that is his x. u i King.

21.4. Est. 5. 13. 1 Cor.

10. 10. \* Gal. 5. 26. Ia.

3. 14. 16. x Rom. 7. 7, 8.

and 13. 9. Den. 5. 21.

82 A. No meer man  
since the fall, is able  
in this life perfectly  
to keep the Com-  
mandments of God y,  
but daily break them  
in thought, word and  
deed z, y Eccles. 7.  
20. 1 Ioh. 1. 8, 10. Gal.  
5. 17. z Gen. 6. 5. and  
8. 21. Rom. 3. 9. to 21.  
Iam. 3. 2. to 13.

83 A. Some sins  
in themselves, and  
by reason of severall  
aggravations, are  
more hainous in the  
sight of God then o-  
thers a. a Ezek. 8.  
6, 13, 15. 1 Iohn 5.  
16. Psal. 78. 17, 32,  
56.

84 A. Every sin  
deserveth GODS  
wrath and curse, both  
in this life, and that  
which

Or, In that only which is to come?

Or, Both in this life and that which is to come?

Is not that too great a punishment?

Not for the smallest sins?

85 Q. What doth God require of us that we may escape his wrath and curse due to us for sin?

Is there any way to escape it?

And, Shall all escape it?

Doth God require of us faith in Jesus Christ that we may escape it?

And, Doth he require repentance unto life?

Or, Shall any escape Gods wrath and curse, that do not believe in Christ?

Or, Do not repent?

And, Doth God require of us faith and repentance?

Or, Is it sufficient to say, Christ hath beleaved and repented for us?

Are there not outward means whereby Christ communicateth to us the benefits of Redemption?

And, Doth God require a diligent use of all these meanes?

Or, May we safely neglect any of them?

Or, Use them carelessly?

Or, Can we expect ordinarily that they shall escape the wrath and curse of God who do not use them?

which is to come b.  
b Eph. 5. 6. Gal. 3. 10.  
Yes Lam. 3. 39. Matth.  
25. 41.

No

No

Yes

No

Yes

Yes

No

No

Yes

No

Yes

Yes

No

No

No

85. A. To escape the wrath & curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, repentance unto life, with the diligent use of all outward means whereby CHRIST communicateth to us the benefits of redemption, c Ad. 20. 21. d Prov. 2. 1. to 6. and 8. 32. to the end. *Isaiah* 55. 3.

86 Q. *What is faith in Jesus Christ?*

Is it a saving grace whereby we receive and rest upon Christ alone for salvation, as he is offered to us in the Gospel?

Or, May we expect to be saved by any other, without Christ?

Or, Together with Christ?

Or, To be saved by Christ upon any other terms than as he is offered to us in the Gospel?

Do we not receive and rest upon Christ for salvation by any other graces?

Or, By our good works?

Or, Is it by faith only?

87 Q. *What is repentance unto life?*

It is a saving Grace whereby a sinner turneth from sin unto God?

Or, May there be repentance unto life, without a turning from sin?

Or, Without turning to God?

And, Doth this arise out of a true sense of his sin?

And, A true apprehension of the mercy of God in Christ?

Or, May we expect a true repentance without these?

Must there be a grief and hatred of sin?

And, A purpose of, and endeavour after new obedience?

Or, Can he be said to turn from his sin to God, who doth not grieve for it?

Or, No.

86 A. Faith in Jesus Christ is a saving grace *e*, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel *f*. *e* Heb. 10. 39. *f* Job. 1. 17. Isa. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

87 A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth, with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

*g* Act. 11. 18. *h* Act. 2. 37, 38. *i* Joel 2. 12. *Jerem.* 31. 18, 19. *Ezek.* 36. 31. *1 Cor.* 7. 11. *Isa.* 1. 16, 17.

E 2

8



Or, not hate it?

Or, Who doth not purpose and endeavour after new obedience?

83 Q. What are the outward means whereby Christ communiceth to us the benefits of redemption?

Are his ordinances the ordinary and outward means thereof?

Especially the Word, Sacraments, and Prayer?

Are all these made effectually to the Elect for salvation?

And, To them only?

Or, Be they made effectually to salvation to any that are not elected?

89. Q. How is the word made effectually to salvation?

Is the Word an effectual means of convincing and converting sinners?

And, Is it effectually (when they are converted) to build them up in holiness and comfort, through faith unto salvation?

Is the reading of the Word usefull to these ends?

But especially the preaching of the Word?

And, Hath the Word this efficacy of it self, without the Spirit?

Or, Doth the Spirit of God

Y

No

Yes

Yes

Yes

Yes

No

No

Yes

Yes

Yes

Yes

N

88 A. The outward and ordinary means whereby Christ communiceth to us the benefits of Redemption, are his Ordinances, especially the word, Sacraments and Prayer, all which are made effectually to the elect for salvation *m. m. Mat. 19. 20. Acts 2. 42, 46, 47.*

89 A. The Spirit of God maketh the reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation *n. n. Neh. 8. 8. 1 Cor. 14. 24, 25. Act. 26. 18. Psal. 19. 8. Acts 28. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. & 1. 16.*

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90 Q

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faith

make it effectuell for these  
ends?

Yes

90 Q. How is the word to be  
read and heard, that it may become  
effectuell to salvation?

Will any negligent reading  
or hearing the Word, serve the  
turn?

No

Or, Must we attend upon it  
with diligence?

Yes

And, With preparation?

Yes

And With Prayer?

Yes

And, Must we receive it with  
faith and love?

Yes

And Lay it up in our hearts?

Yes

And, Practise it in our lives?

Yes

Or, Is it enough to read or  
hear the Word, though we ne-  
ver regard to lay it up or pra-  
ctise it?

No

91 Q. How doe the Sacra-  
ments become effectuell means of  
salvation?

Is it from any vertue meerly  
in themselves?

No

Or, In him that doth admi-  
nister them?

No

Or, Is it onely by the bles-  
sing of Christ and the working  
of his Spirit?

Yes

Doe they become effectuell  
in all?

No

Or, Onely in them that by  
faith receive them?

Yes

90 A. That the word  
may become effectue-  
all to salvation, wee  
must attend thereunto  
with diligence o, prepa-  
ration p, and prayer q,  
receive it with Faith  
and love r, lay it up in  
our hearts s, and pra-  
ctise it in our lives t.

o Pro. 8. 34 p 1 Pet. 2.  
1, 2. q Ps. 119. 18. Heb. 4  
2. 2 Thes. 2. 10. s Ps. 119  
11. t Luk. 8. 15. Iam.  
1. 25.

91 A. The Sacra-  
ments become effe-  
ctuall meanes of salva-  
tion, not from any ver-  
tue in them, or in him  
that doth administer  
them, but only by the  
blessing of Christ u, &  
the working of his Spi-  
rit in them that by  
faith receive them \*.

u 1 Pet. 3. 21. Mat. 2.  
11. 1 Corin. 3. 6, 7.  
\* 1 Cor. 12. 13.

92. Q. *What is a Sacrament?*

Is it an holy ordinance instituted by Christ?

Or, Only of mans invention?

Is there any use therein of sensible signs?

Are Christ and the benefites of the covenant thereby represented, sealed and applied to Believers?

Or, Be they uselesse and empty signes?

Or, Doe they signifie and confirm temporall blessings only?

93 Q. *Which are the Sacraments of the new Testament?*

Baptisme and the LORDS Supper?

Are there no more Sacraments of the New Testament, but these two?

94 Q. *What is Baptisme?*

Doth the Sacrament of Baptisme signifie and seal our ingrafting into Christ, and partaking of the benefites of the covenant of grace?

And, Doth it signifie and seal our ingagement to be the LORDS?

And, Is this done by washing with water, in the Name of the Father, and of the Son, and of the holy Ghost?

92 A. A Sacrament

is an holy ordinance instituted by Christ wherein by sensible signes, Christ and the benefites of the new covenant are represented, sealed and applied to beleevers x.

x Gen. 17, 7, 10. Exod. 12. 1 Cor. 21. 23, 26.

93 A. The Sacraments of the New Testament are, Baptisme y, and the LORDS Supper y Mat. 28. 19. 1. Mar. 26. 26, 27, 28.

94 A. Baptisme is a Sacrament wherein the washing with water in the name of the Father and of the Son, and of the holy Ghost a, doth signifie and seal our ingrafting into Christ and partaking of the benefites of the covenant of grace, and of

yes

No

yes

yes

No

No

yes

No

yes

yes

yes

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95 Q. To whom is Baptisme  
to be administred?

Is Baptisme to be admini-  
stred promiscuously, to those that  
be out of the visible Church,  
as well as to those that are with-  
in it?

May not those that are out of  
the visible Church be baptizd.  
when they come to professe their  
faith in Christ, and obedience  
to Christ?

And, Not till then?

Are not the infants of such  
as are members of the visible  
Church to be baptized?

While they are infants?

96. Q. What is the Lords  
Supper?

Is it a Sacrament wherein by  
giving and receiving bread and  
wine according to Christs ap-  
pointment, his death is shewed  
forth?

Or, Is it sufficient that onely  
bread be given and received?

Or, Only the wine?

Or Hath Christ appointed  
a giving and receiving both of  
the bread and wine?

And, Doe we thereby shew  
forth Christs death?

engagement to be the  
Lords b. a *Mat.* 28.  
19. b *Rom.* 6.4. *Gal.* 3.  
27.

94 A. Baptism is not  
to be administred to  
any that are out of the  
visible Church, til they  
professe their faith in  
Christ, and obedience

No

to him c, but the In-  
fants of such as are  
members of the visible  
Church are to be bap-  
tized d. c *Act.* 8.36,37,  
and 2.28. d *Act.* 2.38,  
39. *Gen.* 17.10. with  
*Col.* 2.11,12. 1 *Cor.* 7.  
14.

Yes

No

Yes

Yes

96 A. The Lords  
Supper is a Sacrament,  
wherein by giving and  
receiving bread and  
wine according to  
Christs appointment,  
his death is shewed  
forth; and the wor-  
thy receivers are, not  
after a corporall and  
carnall manner, but  
by faith made parta-

Yes

No

No

Yes

Yes



Are the worthy receivers made partakers therein, of Christs body and blood, with all his benefits to their spirituall nourishment and growth in grace?

Do all those that receive the Lords Supper, thus partake of Christ?

Or, Only those that are worthy receivers?

Do they partake of Christs body and blood after a corporall and carnall manner?

Or, By faith?

97 Q. *What is required in the worthy receiving of the Lords Supper?*

Must those that would worthily partake of the Lords Supper, examine themselves of their knowledge to discern the Lords body?

And, Of their faith to feed upon him?

And, Of their repentance, love, and new obedience?

Or, Can they partake worthily that are ignorant and cannot discern the Lords body?

Or, That do not believe?

Or, Not repent?

Or, They that have no love to God?

Or, To his children?

Or, That do not endeavour to walk in new obedience?

kers of his body and blood, with all his benefits, to their spirituall nourishment and growth in Grace e.

e 1 Cor. 11. 23, 24, 25, 26. & 10. 16.

97 A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body f, of their faith to feed on him g, of their repentance h, love i, and new obedience k. lest coming unworthily they eat and drink judgement to themselves l. f 1 Cor. 11. 28. g 1 Cor. 13. 5. h 1 Cor. 11. 31. i 1 Cor. 10. 16, 17. k 1 Cor. 5. 7, 8. l 1 Cor. 11. 28, 29.

Is there any danger of coming unworship?

Yes

Do they that come unworship eat and drink judgement to themselves?

Yes

98 Q. What is Prayer?

Is it onely to repeat some words, though without affection and understanding?

No

Or, Is it an offering up of our desires to God?

Yes

For things agreeable to his will?

Yes

May wee pray to none but God?

No

Nor to Saints or Angels, or the Virgin Mary?

No

Nor, To images?

No

Must we pray in CHRIST's name?

Yes

And, In his only.

Yes

Trusting in him and none else for making our prayers accepted?

Yes

Or, May we pray in the name of any other?

No

Or, For things sinfull, or not agreeable to Gods will?

No

Must we in our prayers confess our sins?

Yes

And, Thankfully acknowledge Gods mercies?

Yes

99 Q. What rule hath God given for our direction in Prayer?

Is the whole word of God of use to direct us in Prayer;

Yes

And, Is that form of Prayer

98. A. Prayer is an offering up of our desires *m* to God, for things agreeable to his will *n*, in the name of Christ *o*, with confession of our sins *p*, and thankfull acknowledgment of his mercies *q*, *m* Ps. 62.8. *n* 1 Joh 5. 14. *o* Joh. 16. 23. *p* Ps. 32.5,6. *q* Dan. 9.4. *r* Ph. 4.6.

99 A. The whole word of God is of use to direct us in prayer *r*, but the speciall rule of direction is,

which Christ taught his Disciples (commonly called the Lords Prayer) a more speciall rule of direction?

100 Q. What doth the Preface to the Lords Prayer teach us?

Do these words [Our Father which art in heaven.] teach us to draw near to God with all holy reverence?

And, Confidence?

As children to a Father?

That is able to help us?

And, Ready to help us?

Or, May we pray irreverently?

Or, Distrustfully?

Doubting of Gods power to help us?

Or, Of his willingnesse to help us?

And, Do they teach us to pray with others?

And, For other?

101. Q. What do we pray for in the first Petition?

Do we pray in these words [Hallowed be thy Name] that God would enable us and others to glorify him in all that whereby he makes himself known?

that forme of prayer which Christ taught his disciples commonly called, *The Lords praier*. f. 1 *Ioh.* 5. 14. f. *Mat.* 6. 9, 10, 11, 13. with *Luke* 11. 2, 3, 4.

100 A. The Preface of the Lords Praier, which is [Our Father which art in heaven t] teacheth us to draw neer to God with all reverence and confidence, as children to a Father, able and ready to help us, and that wee should pray with and for others \*. f. *Mat.* 6. 9. u *Rom.* 8. 15. *Luke* 11. 13. \* *Act.* 12. 5. 1 *Tim.* 2. 1, 2.

101 A. In the first Petition, which is, [Hallowed be thy Name x] we pray, that God would enable us and others to glorifie him in all that whereby he

In his Titles, Attributes, ordinances, word and works?

And, That he would dispose all things to his own glory?

Or, May we be altogether carelesse of Gods glory?

102 Q. What do we pray for in the second Petition?

Do we pray in these words [Thy Kingdome come] that Satans Kingdome may be destroyed?

Or, May Satans Kingdome and Gods Kingdome stand together;

That the Kingdom of grace may be advanced?

Our selves and others brought into it, and kept in it?

And, That the Kingdom of glory may be hastened?

103 Q. What do we pray for in the third Petition?

Do we pray in these words [Thy will be done in earth as it is in heaven] that GOD by his grace would make us able to know his will?

And, To obey it?

And, To submit to it?

And, That in all things?

As the Angels do in heaven?

May we not in some things disobey

Yes

yes

No

Yes

No

Yes

Yes

Yes

Yes

yes

Yes

Yes

Yes

makes himself known y and that he would dispose all things to his own glory z. x *Mat. 6 9. y Ps. 67. 2, 3. z Psal. 83. throughout.*

102 A. In the second Petition, which is, [Thy Kingdome come,] we pray that Satans Kingdome may be destroyed b, & that the Kingdome of grace may be advanced c, our selves & others brought into it, & kept in it d, & that the Kingdom of glory may be hastned e. *Mat. 6. 10. b Ps. 68. 1, 18. c Rev 12. 10, 11. d 2 The. 3. 1. Rom. 10. 1. loh. 17. 9. 10 e Re v. 22. 20.*

103 A. In the third Petition, which is, [Thy wil be done on earth as it is in heaven] we pray that God by his grace would make us able & willing to know, obey and submit to his will in all things g, as the





Cannot we our selves satisfie Gods Justice, and so pay that debt?

No

Nor have them forgiven us for our own sake?

No

Or Only for Christs sake?

Yes

Doth God expect when we desire forgiveness from him, that we should from the heart forgive others?

Yes

Or, Is it enough that we do it in words only?

No

And, Can we do this of our selves?

No

Or, Must we be enabled by his grace.

Yes

And, Is it any encouragement to ask forgiveness from God, when by his grace we are enabled from the heart to forgive others?

Yes

106 Q. What do we pray for in the sixth Petition?

Do we pray in these words [Lead us not into temptation, but deliver us from evil] that God would keep us from being tempted to sin?

Yes

Or, At least support and deliver us when we are tempted?

Yes

Are Gods children in danger of being tempted to sin as well as others?

Yes

Are we not able of our selves to avoid temptation?

No

Or, To stand or be supported in temptation, by our own strength?

No

Not

sin *m*; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*. *l* *Mat. 6* 12. *m* *Pf. 51. 1, 2, 7, 9.* *Dan. 9. 17, 18, 19, n* *Lu. 11. 4, Mat. 18. 35.*

106 A. In the sixth Petition, which is, [And lead us not into temptation, but deliver us from evil] we pray that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q* *o* *Mat. 6. 13. p* *Mat. 26. 41. q* *2 Cor. 12. 1, 8.*

Nor deliver our selves out of temptation?

And, Is none but God able to do it for us?

107 Q. What doth the Conclusion of the LORDS Prayer teach us?

Do these words [For thine is the Kingdom, and the power, and the glory, for ever, Amen] teach us to take our encouragement in prayer from God only?

Or, Can we have sufficient encouragement from our selves, or any other creature?

And, Are we in our prayers to praise him?

Ascribing to him the Kingdom or absolute sovereignty over all things?

And, Almighty power to do all things?

And, Infinite majesty and glorious excellency above all things?

Or, Is any creature exempt from his authority?

Or, Is any thing too hard for his power?

Or, Any creature equall to him in glory?

Do we say *Amen* in testimony of our desire and assurance to be heard?

No

No

Yes

No

Yes

Yes

Yes

Yes

No

No

No

Yes

107 A. The Conclusion of the Lords Prayer which is, [For thine is the Kingdom, and the power, and the glory, for ever, Amen] teacheth us to take our encouragement in Prayer from God only, and in our prayers to praise him, ascribing Kingdom, power and glory to him, and in testimony of our desire and assurance to be heard, we say, *Amen* u.

r *Mat. 6. 13. f Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19. t 1 Chr. 29. 10, 11, 12, 13. u 1 Cor. 14. 16. Rev. 22. 20. 21.*



# The Ten COMMANDEMENTS

EXODUS 20.

**G**OD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou shalt not take the Name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattell, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.



VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maidservant nor his ox, nor his ass, nor any thing that is thy neighbours.

### The LORDS Prayer, Matth. 6.

**O**ur Father which art in heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever, Amen.

### The Creed.

**I** Beleeve in God the Father Almighty, maker of Heaven and Earth: And in Iesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, \* i. e. continued in the state of the dead & he descended into hell \*, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the holy Ghost: the holy Catholick Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting: A M E N.